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# Hendrix College BULLETIN

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*To Pastors, Sunday School Superintendents and Teachers, Presidents of Epworth Leagues and Women's Societies:*

This number of the Hendrix Bulletin is prepared primarily for the use of Sunday Schools, Epworth Leagues, Women's Societies and pastors, in response to numerous requests for material suitable for a college day program in Sunday Schools, leagues, women's societies and churches. Hendrix College welcomes this movement and sends this Bulletin to assist it. The college stands ready to co-operate with pastors and church officers in any of their educational plans. Indeed, Hendrix feels that a college day held periodically with a suitable program in our Sunday schools, leagues, women's societies and churches will be of inestimable value to the church and to the cause of Christian education.

College Day.—Pastors hitherto have preached on Christian education, but the idea in the mind of the superintendents, league presidents, and pastors who have asked for material for college day programs is much bigger. Their plan is more comprehensive. While pastors will continue to preach on Christian Education, college day held periodically in the Sunday schools, leagues, and women's societies will bring prominently before the young people as well as adult members the claims and ideals of the church college, will make the people of the whole church familiar with the college or colleges supported by their respective conferences, and will develop in them a loyalty and a love for these institutions.

A State-Wide College Consciousness.—There are two Hendrix Colleges—one consisting of the faculty, students, buildings, equipments and life on the college campus, and the other consisting of the knowledge, ideas, feelings and conceptions of the college in the minds of the people of the state. The physical Hendrix on the campus is circumscribed and limited by the spiritual Hendrix out in the state. The college on the campus will be just as big and no bigger than the college in the ideals and affections of the people on the outside. College day is designed to enlarge this external spiritual college by developing in all of our people a real college consciousness, a keen appreciation of the superior cultural and spiritual values of the Christian college and a state-wide psychic unity and spiritual solidarity back of the college. If we are to make our colleges great, our task is to develop among our people a strong, irresistible informed public opinion to back and support these institutions. Germany is powerful because of her national solidarity back of an efficient government. A body of national ideals is common

to all her people. The nation thinks and feels as a unit. When a call is sent out the response is nation-wide. If our church is to have great colleges she must develop a group of common educational ideals and sentiments to permeate her entire membership extending even to the humblest member in the remotest rural circuit.

**Responsibility Upon Church Leaders.**—Upon the leaders of the church, that is, pastors, stewards, Sunday school superintendents and teachers, league presidents, and officers of women's societies, rest the responsibility for the deplorable ignorance of the church college now so prevalent, and to them the church looks for the remedy. It is within their power to continue the present state of ignorance and indifference or to bring about the happy condition of a state-wide college consciousness explained in the preceding paragraph. Will you do your part? The Hendrix authorities will do their part in furnishing the material for programs.

Our Sunday schools set apart for missions one Sunday out of every month. The church college is just as basic and fundamental in the life of the church as is the cause of missions. Indeed, the church college furnishes practically all of our missionaries as well as our leading preachers at home. Should not an institution so vital to the progress of the church receive large attention in sermons, in Sunday Schools, in Epworth Leagues, and in Women's Societies?

**Contents of this Bulletin.**—We are peculiarly fortunate in the contributions to this Bulletin. Bishop Hendrix's long and varied experience as college president and as bishop puts him in a position to speak with authority on the relation of the church college to the training and the supply of the ministry. Dr. Henry N. Snyder, President of Wofford College, Spartanburg, S. C., is one of the ablest college presidents of the South. He is, therefore, well prepared to write on "Why the Church College?" And no other man in Southern Methodism is quite so well prepared to interpret the general educational policy of the church as Dr. Stonewall Anderson, formerly President of Hendrix College, and for the past five years secretary of the Board of Education of our church. All of the matter in this number was written specifically for the Bulletin.

**College Day Program.**—In planning for a College Day the pastor and the superintendent, in the case of the Sunday school, the president in the case of the leagues and women's societies, should confer and agree on a day and on the program. The program should occupy at least half an hour. The following are subjects from which selections may be made: "Why the Church College?", "The Mission of the Church College", "The



Relation of the Church College to the Ministry", "The Relation of the Church College to Missions", "The Danger from Materialism in Modern Education", "Why is it Necessary to Endow Colleges?", "Why do We levy Conference Assessments for Their Support?", "What is the Church doing in the Field of Theological Education?", "Why Our Young People should attend Our Church Colleges." In addition to these general subjects various phases of the colleges that our conferences are supporting should be presented, such as "The History of \_\_\_\_\_ College", "The Building and Equipments of \_\_\_\_\_ College", "The Needs of \_\_\_\_\_ College", "The Standards of \_\_\_\_\_ College and the Standing taken by its Graduates at the Big Universities", "What \_\_\_\_\_ College is Doing for Arkansas Womanhood", "What \_\_\_\_\_ College is Doing for the Ministry", "What \_\_\_\_\_ College is Doing for the Teaching Profession, for the Legal Profession, Etc.", "The Hendrix Summer School for Ministers".

College Day Once Every Quarter.—Some three or four subjects by as many different speakers should be presented on each college day, and by having such a day once a quarter the whole field of Christian Education may be briefly covered in two or three years. There should be at least one college day in every quarter in every Sunday school and league of the church and at least twice a year in women's societies. Moreover, there should be an educational committee in each Sunday school and league whose duty it is to prepare quarterly college day programs, to secure and distribute judiciously literature from the colleges and to see that young people about ready to go to college have the claims of our church colleges clearly presented and that their names are furnished college authorities.

Additional Literature.—In preparing programs, for detailed information about the colleges in Arkansas which your conference is supporting and about Emory University, Atlanta, and Southern Methodist University Theological School, Dallas, send direct to these respective institutions. Dr. Stonewall Anderson, 810 Broadway, Nashville, Tenn., will gladly send literature on the educational policy of the church, on the mission of the church college, and on theological education. Upon request, the President of Hendrix College, at Conway, will gladly furnish extra copies of this Bulletin and other information. He solicits correspondence about College Day.

# THE EDUCATIONAL POLICY OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

By DR. STONEWALL ANDERSON, Secretary Board of Education.

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A statement of the educational policy of the church will include:

1. What the church is striving to accomplish.

The church carries on her educational work to promote Christian education. Christian education seeks to realize in the human material submitted to its processes stalwart Christian character—men and women fashioned after the similitude of Christ. Christian education, while ignoring no part of the educational process and no part of man's complex nature, gives an essentially important place to the religious element. Educated Christian men and women must be religious. Religion in Christian education is not allowed to usurp the place of any other element of education, such as sound scholarship and wholesome discipline, but occupies its own place. Christian education is not narrow, but broad; not fragmentary, but complete; it is concerned with the development of the whole man, always putting first things first. In prosecuting the task of promoting Christian education, the church seeks to maintain schools, colleges, and universities where her own youth, as well as the youth outside of her fold, may secure Christian education; and to provide means in her colleges and universities for training and equipping leaders for the ministry, for special Christian service, and for all other forms of service demanded by a Christian civilization.

The church is not unmindful of the vast system of schools with which she is surrounded, which are supported by taxation and controlled by the state. Her aim with regard to these schools is to furnish in the education they give the religious element, in co-operation with the Christian homes of the community and other agencies, to impart to their students religious instruction and infuse into them Christian sentiments, ideals, and purposes.

2. An account of the agencies provided by the church for carrying on her educational work.

The schools, colleges, and universities have been mentioned. According to the latest report of the Board of Education, the church has two universities, 24 colleges, 9 junior colleges, 23 unclassified institutions, 31 academies, and 54 mission and missionary training schools. The value of the grounds and buildings of these institutions is \$12,443,000; the endowment \$6,447,000; equipment, \$1,056,980; annual income, \$1,957,691. There were enrolled in them for the year 1914-15, 20,380 students. In

addition to the institutions mentioned above, the General Conference has provided other agencies for carrying on this work. These are as follows: (1) The Commission of Education. This Commission consists of ten practical educators appointed quadrennially by the College of Bishops. It is the duty of this Commission to "protect the educational standards of the church." "The Commission shall meet at least once in every four years." "It shall prescribe the minimum requirements to be demanded of the several classes of institutions," of the church. (2) The General Conference Board of Education, and (3) the Annual Conference Boards of Education. The General Conference Board has general oversight of all the educational work of the church, and the Annual Conference Boards have special oversight of the work in their respective conferences.

Having mentioned in outline the aim of the educational work, and the principal agencies provided for carrying it on, I now call attention to certain clearly defined lines of policy:

1. It is the policy of the church to secure for her service an educated ministry. While men who have not secured academic training are not excluded from the ministry on that account, still an educational test is applied to every man seeking the office of a pastor among us. After admission on trial into the traveling connection, each preacher is required to pursue a course of study of four years duration. Until the General Conference of 1914, each candidate for admission on trial into the traveling connection was only required to stand an examination on the "ordinary branches of an English education." Such candidates are now required to offer for admission a four years high school course or its equivalent.

Candidates for the ministry are urged by all means to complete their college education before entering the ministry, and in addition, if at all practicable, to secure theological training.

Our church is, perhaps, more solidly committed to the education of her ministry today than ever before. An important department of the Board of Education—the Department of Ministerial Supply and Training—has for its sole aim the education of the ministry. This Department has a Secretary of its own who conducts the Correspondence School for ministers, raises and administers a ministerial loan fund, and in many other ways promotes ministerial education. To furnish facilities for theological education the church has recently organized two theological schools—one at Atlanta, Ga., the other at Dallas, Texas.

2. It is the policy of the church to standardize her schools. For many years the educational work of the church was carried on haphazard. There was no adequate organization, no proper



system. All along the church has had certain institutions here and there which were leaders in their states and sections in maintaining thorough academic organizations, high standards, and lofty educational ideals. However, some of our schools, while having the very best intentions, have been marked by the absence of thorough organization, adequate equipment, sound academic standards, and worthy educational ideals. It was the state of affairs brought about by the schools last mentioned which lead the General Conference to determine upon the policy of classifying all our institutions of learning. They are classified by applying to each school the standards and requirements prescribed by the Commission on Education. The actual application of the requirements and standards of the Commission is made to the several schools by the General Conference Board of Education, assisted by the several annual conference boards.

The last General Conference provided that all our schools shall be classed as: universities, theological schools, colleges, junior colleges, academies, and mission and missionary training schools. It is also provided that colleges may be sub-divided into grades A, B and C. Only universities and A and B colleges may confer the baccalaureate degrees. A complete classification of our schools under the provisions of the General Conference of 1914 will be effected April 1916.

3. It is the policy of the church to maintain a system of correlated schools. In the charter of the Board of Education adopted by the General Conference, one of the functions of the Board is declared to be: "To have general care for the upbuilding of the educational institutions of the church, for the establishment of new ones, and for the union of all in harmonious system."

The measures taken by the General Conference to organize and maintain all our schools in harmonious system are direct and explicit. It is provided that every school in the church must take its place in the class for which it is fitted. No new universities or colleges may be established in any Conference without the concurrent action of the General Conference Board of Education and the Conference Board. No new academy may be established without the consent of the annual conference in whose bounds it is to be established, and then not until after consultation with the Corresponding Secretary of the General Conference Board of Education.

The General Conference brought the General Conference Board of Education into existence to lead in the work of building her schools into a harmonious system. For the want of such system the educational house of Methodism was rapidly becoming divided against itself. Hurtful competition and fric-

tion were apparent on every hand. Chaos was fast becoming the order of the day. We have not yet reached ideal conditions, but gratifying progress is being made. In some quarters the idea seems to linger that it is the policy of the church to build a college for every annual conference. Such is not the case. The whole church is the unit of organization. The true policy is not to build a college in every conference, not even in every state. We shall be true to the policy of the church at this point if we locate our colleges at such distances from each other that they will not be compelled to enter into competition with one another in attempting to secure patronage in students and money from the same constituency. We shall be true to the policy of the church when there is a real need for each school, when there is a constituency back of each school large enough and strong enough to maintain it "in respectability and in power."

4. It is the policy of the church to endow her universities and colleges.

It is a well known fact that no student in a college or university pays the cost of his education. Every real college must pay out more on each student than he pays back to the institution, in tuition. The proportion of the whole cost of their education paid by students differs in different institutions. In Cornell a student pays 26 per cent of the cost of his education; in Harvard 34 per cent; in Yale, 41 per cent. Of course, board and lodging are not reckoned here as a part of the cost of education. Colleges and universities, therefore, cannot run without resources over and above tuition fees.

In order for an institution to hold the rank of a university in the Southern Methodist church, it must have invested endowment to the amount of \$1,000,000. Male and co-educational A-grade colleges must have, "a permanent productive endowment of \$200,000 above indebtedness and exclusive of annuities and money invested in dormitories and other college buildings; or a permanent productive endowment of \$100,000 and an assured annual income for current expenses of \$10,000 including income from said endowment and exclusive of tuition and other fees and profits on board and after the interest on all debts of the college has been paid." A-grade colleges for women must have "an assured income of \$10,000 exclusive of tuition and other fees and interest on all debts that it may owe." In order for an institution to rank as a B-grade college, it must have "an assured annual income of \$5,000 for current expenses, exclusive of tuition and other fees." By inaugurating the policy of endowing her colleges, the General Conference has settled once for all that an institution with authority to confer baccalaureate



degrees must have an annual income of at last \$5,000 over and above tuition and other fees.

Besides tuition there are two other sources of income for our colleges, namely, from the annual educational assessment laid upon the churches and from direct voluntary contributions either for endowment or for current expenses. Let it be remembered that the endowment requirements fixed by the Commission on Education, and which I have given above, are the minimum requirements. No college should feel itself secure under existing conditions till it is in possession of invested endowment to the amount of \$500,000.

5. It is the policy of the church for her schools to make provision to impart definite religious instruction and to give religious training to the students intrusted to them. Courses in the English Bible are now given in all our colleges and in most if not all of our schools. In most of our institutions such courses are required. Provisions are now being made for expanding the work of religious instruction and training. The General Conference of 1914 gave direction, "that the three connectional boards having the superintendency of Education, Missions, and Sunday schools, should co-operate in aiding to place a permanently endowed chair of religious education, where practicable, in each of the colleges of our connection during the next quadrennium. Among other subjects, this chair should offer courses in the Bible, Missions, Sunday School organizations and methods, and Church History, to the end that young men and women of the colleges of our church may be developed into efficient church leaders."

The establishment of such a chair is expected to relate more closely and more helpfully the individual churches to the colleges to the very great advantage of both churches and colleges.

6. It is the policy of the church to supply, as far as practicable religious instruction and training to Methodist students, and others who are accessible, in state institutions of learning. The inviting fields open to us in this direction are the state high schools, technical schools, A. & M. colleges, and state universities. Relative to this line of work the General Conference at Oklahoma City took action as follows: "That the Board of Education be requested to give careful study to the problem involved in the presence of a large number of Methodist students in state institutions; that said Board, in co-operation with the Conference Boards of Education, assist the local churches in the important matter of religious development of their students, and in holding them to Christ and to the church; that, where practicable, appropriations be made by the Board of Education and

the Conference Boards of Education toward the support of special workers in these centers of young life."

What seems to be a great opportunity is now within the grasp of the church in the matter of giving religious instruction to students in state high schools. Of course, the state cannot teach the Bible in its schools, but it can (as is already being done in some places) give students credit toward graduation for work done in the Bible by the church through the Sunday school or otherwise. Is it not practicable for every well organized Sunday school to have within its organization one or more classes of high school students whose work in the Bible is thorough enough and comprehensive enough to merit accrediting by the high school authorities? Concerning this phase of work the Conference for Education held March 31st, in Atlanta, took the following action: "That our Annual Conference Boards are requested to confer with the Boards of Education of their several states, in order that some basis of agreement may be reached by which there may be genuine co-operation between the work done in the Sunday schools and in the public schools; and, furthermore, our Annual Conference are urged to make better provision for the religious development of students in state institutions by such means as may be adapted to the conditions existing in the various states."

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### WHY THE CHURCH COLLEGE?

By DR. HENRY N. SNYDER, President Wofford College.

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Education is a pretty big process. To take a human being, help him know himself and the world in which he is to live, and so to train him as to fit him him wisely, happily and efficiently into it—is about the most important task we have. For upon what we do with the raw human material through this educational process all else depends—our social, our industrial, our political and religious life and progress. We have, therefore, to take into consideration both the nature of the man himself and the world in which he is to live. Whatever the educational process does for him, it should, of course, make him more efficient in the mere matter of getting a living, more intelligent in understanding and solving the problems that he must necessarily face, and render him more serviceable in all his human relationships.

What, then, has the Christian church to do with such a process? It has much to do. For it affirms that in making a living we are also making a life, that we have fully solved no problem until we have applied to it the higher wisdom of righteousness, and that the service we are to render in our human

relationships gets its value only as we put into it the spirit and truth of Jesus. In a word, the church is concerned with seeing to it that the religious element shall not be left out of the educational process.

For this purpose it maintains its colleges. It does not feel that it has met its duty to the human society it exists to serve without doing its best to put at its heart the religious motive and religious ideals. It knows, moreover, that motives are aroused and developed and ideals are fixed in youth—between sixteen and twenty-one. And these are the average college years. If therefore it can get hold of youth at this period, while young men and young women are acquiring their outlook upon life, forming their life-plans, discovering themselves and their world, and developing their personalities, train it in its own faith and standards, give to it its ideals of conduct and character, and surround it with an atmosphere vital with the spirit of the Christian religion, it is supplying an indispensable element in the educational process—an element without which the process is essentially incomplete.

And it is generally agreed that this is so—that education has missed its full results if religious training has been left out. At any rate the Christian church can have no other conviction. To give a man all knowledge and deny him, for any reason, the knowledge of God is to leave him blind on the highest side of his nature; to put before him standards of conduct and ideals of character which have in them no stronger motive than a merely intellectual system of ethics is to send him forth singularly unfurnished for the moral stress and strain of life; to equip him for the highly expert performance of the common tasks of life in shop, or store, or office, or on the farm so that he may reap for himself the richest material rewards and at the same time to fail to make him see himself as the servant of his generation, is to confer upon him an efficiency that ministers only to personal selfishness. The church through the kind of education it tries to give in its colleges would save a man from becoming the product thus suggested—a product humanly incomplete and unsatisfying to itself because its spiritual nature has not been trained along with its mental and physical.

But the church takes also a broader view of the matter of education than that of giving the individual students who come to its colleges the full development of the whole of their human nature—physical, mental and religious. If its colleges did no more than thus train a select few in its own spirit and standards of life and conduct and send them forth as leaders in their communities, it would be performing an inestimable service to itself and to the world. But the very fact that it maintains col-



leges is an expression of its faith in the necessity of religion in the educational process and a challenge to every other form of education that it is defective in so far as it leaves out the opportunity for religious training. In this way the colleges of the church, with their aggressive insistence upon the fundamental element of moral character and Christian ideals and motives, spread their influence into every other type of institution, whether maintained by the state or by private philanthropy. The service of the church in this respect is immense. We are thus not simply instructing the youth who come to our own institutions, but are helping to charge the whole system of education with at least something of the religious ideals of the church.

And this is greatly worth doing at present. The movements in education seem more and more tending toward training men and women merely for an expert efficiency in the gain-getting trades and professions. Educational aims and motives are therefore in danger of obscuring, to our incalculable damage, the saving religious conviction that life is more than food, and raiment, and shelter, that all else is hardly worth getting and keeping, indeed, that we cannot keep it after we have gotten it, unless what the church stands for, the primacy of spiritual values and Christian truth, give the ruling motives to every process that has to do with the development of human personality and the fitting of it righteously and wisely into the complex co-operative society we are now trying to build.

The church college, then, may seem small in some ways in contrast with other types of institutions. But it stands for a big idea in education, and it is this that gives the answer to the question—why the church college? This idea is big enough to take in the whole meaning of the educational process and challenge it as a failure, however it may seem to be succeeding, if religion be not at its heart directing its forces and shaping its ends.

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## WHY ENDOWMENTS? WHY EDUCATIONAL ASSESSMENTS?

By J. H. REYNOLDS.

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Why does the church endow her colleges?

(a) Because colleges without endowment can not live. College education is not self-supporting; if all of its expenses were thrown upon the students, it would drive them from college; indeed, it would tax them out of existence, and only the wealthy could afford to pay for it. First-class colleges expend annually on an average about \$250 on each student. As the

average student pays in fees about \$50.00 annually, the college spends on each student about five times as much as he himself pays into the college treasury. This difference of \$200.00 annually for each student must be secured from some other source or the college will have to go into bankruptcy—that is, die. Permanent endowment, the interest on which is used to meet current expenses of the college, is the chief source from which this difference is made up. But many colleges are not endowed, and the absence of endowment is the chief cause of the heavy death rate among colleges. A large majority of all colleges die. The saying of the Psalmist is applicable to most colleges, “In the morning they are like grass which groweth up, in the evening it is cut down; they spend their years as a tale that is told.” The mortality among colleges under 50 years old is especially heavy.

There are many reasons why college education is expensive. The college requires big outlays in the form of buildings and equipments. Expensive buildings are required to provide room for classes, libraries, laboratories, gymnasiums and societies. Moreover, it is costly to provide the scientific laboratory and the thousands of volumes required for the library. But the largest item in current expenses is the salary of the teachers. Owing to the scholarship required, professors must be paid good salaries. Unless adequate salaries are paid, competent professors cannot be secured and kept. A college can not do effective work without a permanent faculty of able scholars. Hence, it is out of the question for the average college student to pay the interest on such immense sums invested in buildings and equipments and the salaries of a large and expensive teaching force.

(b) Endowment makes the college permanent. It gives it immortality, and the church wants its educational work to be permanent. Why does endowment guarantee permanency? Because the principal of the endowment is never spent; it is kept permanently invested in safe securities. The interest alone is used to pay current expenses, such as the salary of the teachers and the upkeep of the college. The endowment remains for centuries, yea for thousands of years, the chief source of income, that is, of life for the college. Indeed, the endowed college is the most permanent localized institution of man. The throne of England has passed from dynasty to dynasty, but Oxford University grows more powerful with the passing of the centuries. The University of Paris, made immortal by its endowment, has survived dynasties, wars, and revolutions. It now has a stronger grip on life than it had seven hundred years ago. Though the University of Bologna was about 800 years old when the present royal family of Italy came to the throne,

it will live centuries after the crown passes from the house of Savoy. Rockefeller's Standard Oil stock will disappear in a few years, but his endowment of the University of Chicago will live as long as civilization lasts. Carnegie's steel stock will be valuable for a few decades, his great music hall in New York City will be here for a century, but his endowment of American colleges and Scotch universities will stand for all time to come. As the church wants to make its work permanent on earth, it seeks to endow its colleges, the strongholds of Christian civilization.

Why do annual conferences levy educational assessments for the support of our colleges?

Because our colleges are not self-supporting, and being either entirely without endowment or being inadequately endowed, they can not do real college work without conference assessments or some other source of income outside of student fees. Temporarily, these assessments take the place of endowment, as they furnish an income to meet current charges. Colleges entirely dependent upon tuition fees, besides having a precarious existence, can not provide a mature faculty of able scholars and adequate equipments for first-class college work. Its entire support falls upon fees from students. But if the church college holds its own in competition with privately endowed or state supported secular universities, it must provide approximately equal advantages in the way of faculty and equipments or go down in the contest. While the colleges are in process of building up endowments, the conferences in levying assessments for the colleges are pursuing the only course open, if the colleges are to survive. Indeed, these educational assessments should be greatly increased. The average college ought to have a half million endowment which would yield an annual income of about \$25,000.00. For the unendowed, or partly endowed college the conferences should levy a tax that would bring to the college an annual income, exclusive of tuition, of something like this amount. How far short of this the conferences in Arkansas are falling is seen when we recall that last year the conference assessments for Hendrix yielded \$2,100.00, for Galloway \$1,568.00. Over against these figures note that the conference assessments yielded last year, Randolph-Macon, in Virginia, \$5,000.00; Wofford College, in South Carolina, \$6,325.00; Birmingham College, in Alabama, \$7,485.00; Southern University, in Alabama, \$6,000.00, and Southwestern University, in Texas, \$16,234.00. It will be seen that Arkansas is imposing a smaller educational assessments than other states. A close bond should exist between the college and the church. Con-



ference assessments to aid the college tend to keep the college and the church close together.

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## CHURCH COLLEGES AND THE MINISTRY.

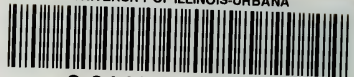
By BISHOP E. R. HENDRIX.

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The great Dr. Dale of Birmingham once said, "Man was made for God, and he is all of a piece." God wants the whole of a man, body, soul and spirit. Man cannot love the Lord his God with simply a part of himself and prove a whole-hearted disciple. God wants all his mind, all his soul, all his heart and all his strength, for whatever service. The religion of the mind is no less essential than that of the heart. Therefore the cultivation of the intellect should be as religious as the cultivation of the heart and of the will. When Prof. Agassiz opened his School of Natural History on Penikese Island he did so with uncovered and bowed head, in silent prayer for divine illumination and help.

Among other things prayer is a matter of right relations, of humble and devout spirit. The kingdom of science like the kingdom of Heaven is to be entered in the spirit of a little child. In every Christian home a "cradle faith" is taught by the mother heart and all truth is approached in the light of that cradle faith. Cursed be any one that causeth one of these little ones to stumble by a reckless assault on this cradle faith with its simple belief in God and a divine revelation taught by holy, parental lips. A child thus taught and trained in the way he should go when old will not depart from it. He will come back in old age to the teachings of his childhood as the most dependable when he remembers who was his teacher with a loving heart most concerned for his well being. To restore the cradle faith is next to establishing it for all life. Better than to restore is to maintain and develop. "The true purpose of education is to cherish and unfold the seed of immortality already sown within us; to develop to the fullest extent the capacities of every kind with which the God that made us has endowed us."

Such being the case it becomes us in selecting an institution of learning to see that we secure an atmosphere in which our immortal powers are revered and safe-guarded while we obtain a genuine and thorough education. This we cannot hope to have in an institution founded and run on the principle of a "receiver" where the avowed purpose is to exclude religious instruction and the appeal to religious motives. Such an institution starves one's higher nature by sheer neglect even if not



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by contemptuous opposition. One educated in such a "receiver" is at least stunted and undeveloped, and has been robbed of one's birthright to know God and to glorify him forever.

This is seen in the smaller number of candidates for the ministry who graduate at our state colleges, usually less than one in ten as compared with graduates from Christian colleges with an atmosphere favorable to religious life and growth. Thus in eleven theological seminaries representing six denominations and having all told 1,165 students only 96 had come from state institutions while 1,077 had come from denominational colleges. In 1906 in ten typical state universities only four out of an even 1,000 graduates were preparing for the ministry. Dr. Mott says that of 1,821 college graduates recently enrolled in leading theological seminaries, only 114 came from state institutions and 1,707 from denominational colleges.

At the recent Student Volunteer Convention held in Kansas City a statement was made that of 2,084 missionaries in the foreign field no less than 1609 came from church colleges, while other institutions contributed only a little over ten per cent. In some denominational colleges from fifty to sixty-three per cent of the graduates have entered the ministry. Your own institution, Hendrix College, forcibly illustrates the importance of the church college in supplying an educated ministry. Your college has turned out so many of the leading preachers of your state. Subtract from the ministry of Arkansas the Hendrix preachers and the church would suffer irreparable loss. Thus the Kingdom of our Lord is being advanced by the students of Christian colleges who have developed their Christian life and character under the more favorable influences where Christianity is both taught and lived, as well as honored. The church must look for its leadership to those who are trained under her auspices and in the atmosphere which is favorable to the Christian profession and life. The Christian college thus becomes a West Point where leaders are trained for command and service in all departments of church life and work. Here is grown and stored the seed corn of the future whence is to come the mighty harvest of God in all lands. As is the seed corn so is the harvest.